olume XII Chicago, Ill., October, 1935 Number 7

The Liberalist

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Let the spirit of peace be spread abroad.
May men of goodwill everywhere meet in a spirit of co-operation
Let power attend the efforts of the brothers of humanity.

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The Peoples Church

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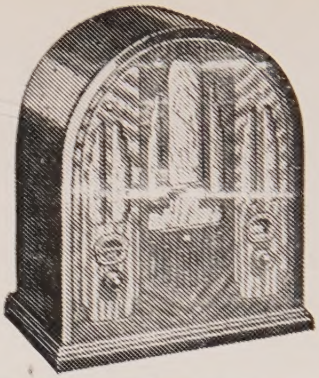

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Volume XII Chicago, Ill., October, 1935 Number 7

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MEDITATION

"For the beauty of the morning, for the glorious reality of the sky, for the faces of friends, for all that makes life beautiful, we would express our gratitude and we would humbly and reverently and with great dignity approach the source of all cleansing, of all beauty and of all truth, asking that the postponement of that realization of men's hopes and dreams for a better world might never be the result of anything that we should say or do. Forbid that we should succumb to the transitory emphasis of only the present. May our love of humanity and our hope for the race only be intensified in these great tragic hours in which the destiny of brotherhood and peace hangs tremulously on the slender thread of men's fancy.

With kindness in our hearts for all people and with inactive and ever present denial of all that does not make for a better world we approach the beauty of this hour.

Infinite, perfect Heart, Thou who dost give life to every heart that beats, black, red, yellow, white, brown, all a part of Thee, God of all nations and of all men, stab, stab with a mighty justice that only Thou dost know, the selfish hearts of greedy, grasping men, and stab their intelligence awake, stab their consciences until they see the folly, see it before it is too late and the world goes back again a thousand years.

Bless us all, everybody, rich and poor, learned and unlearned. Bless our land. Bless all who have the responsibilities of leadership, all who are ill, all who are sick and imprisoned. Life, life that could be so beautiful and so triumphant, that's the life we see when we contrast what we are by looking into Thy face."

"R U S S I A"

PART I

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, September 29th, 1935

"From my earliest recollection as a child when I was introduced to the study of geography, there were two places in the world which I always wanted to visit. I never had any great desire to go to the tropics, it was too hot and I was not built right to enjoy hot weather. There were two spots that I always wanted to see, one was Iceland and the other one was Russia. My dream has been realized, for in a limited way, I have seen them both and I am going back to see them both again some day, because I had just enough introduction to both places to constitute an appetite for a great deal more. I do not remember when I was not interested in the Slavs. I suppose because they are racially mystics, and there is something about my own temperamental balance that attracts me toward anyone who has any mysticism about their constituency. People tell me that I am not particularly endowed with efficiency. I am not practical and I have no business efficiency, but I do like and enjoy people who do have a certain rational mysticism. That is exactly what the Slav always has had and has today. As I grew older and familiarized myself with the cultural background of these interesting people I became acquainted with what they had accomplished in the artistry of their genius and music. They gave to the world that great in-

terpreter of the finer qualities of the soul, Tschaikowsky, they gave to the world in the field of literature, one of the greatest analysts of human nature that has ever written, comparable only to the Anglo-Saxon Shakespeare, Chekhov. Then I understand too that they had given to the world one of the greatest interpreters of that philosophy of life which we call the philosophy of Tolstoy, which more nearly approximates, I think, an understanding of the genius of the Christian philosophy as applied to society. Strange that it should come out of Russia as it did, and Tolstoy stands unsurpassed, from the point of view of the literal application of the teachings of the teacher of Galilee in regard to the social adjustments of life.

No individual has a right to discuss modern Russia who does not know the Russia of the past. People who base their opinions merely upon propaganda or artificial observation, people who are constantly comparing standards of living, people who are irritated by the things that are not comfortable, either in food of physical surroundings, are not to be considered final as interpreters of a people or a nation. Who goes to Russia to find comfortable hotels? Who goes to Russia to find comfortable trains? Who goes to Russia to find American cooked meals? I did not, and I did not find any, and when I hear these Americans who come home and criticize the entire Russian picture merely because there was a great distinction between standards of living, I know that they are not fundamental observers. Ladies and gentlemen, I am going to ask you, and I am going almost to the point of putting it in the form of a demand, that you suspend judgment on anything that I shall say from this pulpit in the next two or three weeks until after you have heard me through. I could speak at the rate of 300 words a minute, were it possible, in the confines of one broadcast or sermon and not even cover the territory that ought to be covered, and I want you to suspend judgment on me.

I went to Russia hoping that I would keep what I have tried to have characterize my entire point of view in my ministry, namely, an open mind. There is no individual so blind as the individual who refuses to see, and there is no individual so irritating, when opinions are expressed, than the individual who takes every prejudice with him, and, coming out of the ranks of millionaries or very successful men and women, go to this tragic nation of Russia and then, because there is no hot or cold water in the hotels, or because there is no soap of the highest quality say that the Soviet experiment is a great failure and that we certainly do not need it in America.

I will declare myself immediately in order to disarm the anticipated criticism which I expect will be heaped upon me because I am trying to be fair in this discussion, by saying to you at once that the Karl Marx philosophy of life, known as Communism, has no greater enemy, as a philosophy, than your speaker. I do not want the most conservative man in this audience today or listening, or the snoopers or the snipers for the patriotic institutions who are conserving the future of our American liberty, to have any doubts where I stand. I stand the relentless foe of Communism applied to the American scenes. I make no equivocations, I make no exceptions, I am opposed, utterly and completely, to any institution, influence, organization or individual who is seeking, through any capacity whatsoever, to introduce Communism as a working philosophy in the American scene.

I am not discussing America, I am discussing Russia, and I wanted to take with me an open mind and a fair mind. I did not want to be like the two ministers who went sometime ago from Minnesota. There were two ministers who went to Soviet Russia from Minnesota and they came back to

the United States and held a series of debates of what they had seen in Russia. Each of these men traveled in the same group, they went to the same places, they ate at the same tables, they rode on the same cars, they visited the same scenes, and one came back and debated the other on what they had seen in Russia, and they were both preachers!

Now, my friends, that only goes to show that most of us, of course, look through colored lenses—that's the tragedy! We look through colored lenses, and the color we put upon our lenses is frequently of our own choosing and selection. So, I wanted to go to Russia and keep my mind open, my eyes open, and I think I did. I do not pose as an authority on Russia. I have no confidence whatever in the ability of men who go to Russia and stay a little while and then come back and write books and lecture on Russia and the world. I may be accused of being guilty of the same thing. When my ultra-conservative friends heard that I was going to Russia, they did not want me to go because, they said: 'You are so sympathetic toward the poor and you see suffering so tragically that you will be interested trying to do something to relieve them in Russia, and you may get an idea that it would be a good thing for the United States.' And they said also: 'They will show you only what they want you to see, and you will see only what they want you to see, and you will also see what they have constructed particularly and specifically for you to see, consequently anything that you do see will have no validity at all as to an explanation of the Soviet experiment.' That's what the ultra-conservative told me. Then my ultra-radical friends—I am glad to have friends in both camps, every conservative thinks any liberalist is a radical, and every radical thinks any liberalist is a conservative, so the liberalist is always, in the old figure of speech, between the devil and the deep sea. (I am not saying which I consider the devil and which the deep sea, the conservative or the radical) but my ultra-radical friend said to me: 'You will not be able to recognize a fundamental principle of philosophy of revolution in the philosophy of Karl Marx,' and I said: 'What do you mean by that?' He said to me: 'Don't you know that it is one of the fundamental principles of the philosophy of revolution as applied to Karl Marx that the streets of a Russian communism must be paved with blood,' and that is what is taking place in the Soviet today is that interim, for Russia today is not communistic, it is not a communistic state at all, and he said to me: 'You will go to Russia and you will see some of the 35 or 50 thousands that are being sent by Stalin, by the Soviets to the far east every year. You will probably come in contact with some of those who are in jail and prison. You may visit some of their cottages,' as I did. 'You will see and come in contact with some of the horror that is always a part of change and revolution, and you will come back with a biased, disturbed, chaotic vision of what Communism is.'

There I was, between the ultra-conservatives and the ultra-radicals, and they are here and listening, and I am still between the devil and the deep sea. I glanced a moment ago at a founder of one of the greatest patriotic orders in the country, I have been watching his face, so far we are getting along all right, but I am not sure about it when we come to this discussion. I have said these things by way of a preliminary nature so that you will see that I have tried to be fair.

I know that there are things in Russia designed for the tourist who comes from a capitalistic country. I also know that in Russia there are show places that represent an honorable achievement on the part of the Soviets, and because they are show places the tourist, who has a guide of

viet Russia, is shown them at ery point of advantage. I know t perfectly well. I also know t there are great factories in ssia, some of which I visited. ose factories are teeming with lustry. I know that very well, aw it. I know that there is no employment whatever in the viet Republic, but I know that en that statement is made it uld require almost a volume of planation to an observer from American scene in order to compass exactly what it means its entirety. I know that I was ecifically shown things in Rus- with the thought that I was spected of being convertible to Soviets.

Well, from the moment you d in Russia, anywhere in all t great land, you immediately come a victim of propaganda. n't have any doubts about that. had two of the most intelligent ides, both of whom spoke Eng- h splendidly, one of them un- ually well, and every word ered and every word spoken these guides to me, while I s in the Soviet Republic, was finitely designed to bias me in vor of the Soviet Union. Of urse I don't see anything wrong out that. I should hate to have stranger, a visitor, come to the ited States of America and get opinion of our country from rtain things I could tell you day. I am quite sure that when British, Scandinavian, or Irish ends visit me, as they have re- atedly, and I take them out to ow them around Chicago, I n't take them over to the stock- rds, or back of the stockyards down West Madison Street. Of urse, I don't, I try to show them e best that I have to show. at is exactly what the Soviet public is doing, they are trying show to the people that come ere the best that they have to ow, of course. It does not an anything to me and is not a int of argument one way or other. So when somebody said: ou will see only what they want u to see,' it is a superficial criticism and will not appeal to an astute, keen observer of affairs.

I am glad that Mr. Hermsdorf and I saw the same things and you may consult him relative to these matters and it may be that you will wonder whether we are not both lying.

I was fortunate in landing in Russia on the sixth day of last July and that is Constitution Day in Soviet Russia. Now anytime an American, who is a communist, criticizes another American for waving an American flag, he gives evidence of a tragically distorted idea that I want to bring to his attention today, because if I could go into a private business in Russia,—which I cannot, there is no private business in Russia, none whatever—if I could go into a private business in Russia today I should go into the flag business, for I say to you that I saw more flags waving in the Soviet Union this summer in the time that I was there than I have seen in the United States in ten years. Whatever the Communist is, he is the world's premier flag waver, and it certainly ill behooves the most ardent communist to criticize the most ardent American patriot for the display of the flag of his country. My communistic friends, don't make that mistake any longer, because if you have not been in Russia you will find when you go there that they wave the flag. Why, they wave the flag more and oftener and longer than any other people in the world, unless it is the flag of the crooked cross of Nazism. I would like to speak to you, but I must not get started about Scandinavia, for I say to you without hesitancy or criticism on the part of people who know, that the finest, the best governed and the finest countries of all Europe today are the Scandinavian countries, Norway, Sweden, Denmark and beautiful Finland. I love Finland. Helsinki, the capital of Finland, is one of the most beautiful cities of all the world, and the Scandinavian people are

making a success of a constitutional monarchial government without dictatorship of any sort. Listen to me, the Prime Minister of Finland was an exile to the prisons of Siberia. He came back from Siberia at the close of the war, when the Finnish people saw their opportunity to break from Russia. Now remember your history, Finland, or any part of Finland, was never Russia. It had many years of parliamentary government separate from the Czars, and in Finland today, in Norway and Sweden, they have balanced their budgets, where unemployment is unknown, only 26,000 unemployed men in all Sweden, nobody on the dole! What have those governments done? They have scientifically treated the inevitable problems of social insurance, unemployment insurance, old age wage pensions, mothers' pensions, cooperative marketing, buying and selling, preserving the dignity of order and a sense of loyalty to their splendid royal family, but have given to the people of the country those social and economic guarantees that constitute the ultimate insurance against communism and fascism in any and every country of the world including this one. That's the point, ladies and gentlemen, that you had better not forget. When you look at the reconstruction and the work that has taken place in the Scandinavian countries and you boast of what they have done, please be sure that you know what has been done, because it was the stupidity and the blindness of all that the Czarist system stood for in the presence of the people of Russia that brought Russia to the condition she is in today, and if the United States of America ever goes communistic— I speak now with great thought with these words— it will not be because anybody has destroyed, burned up, or torn apart the Constitution of the United States, it will not be because the fundamental principles of democracy, liberty and freedom have been swept aside, IT WILL BE BE CAUSE THOSE WHO CAN, AN THOSE WHO HAVE BECOM SO BLIND AND SO PREJUDI ED BECAUSE OF THE LITTL WORLD IN WHICH THEY LIV THAT SUFFERING, ANGUIS INSECURITY, HUNGER, UNEM PLOYMENT, WANT, THES PROBLEMS REMAIN UNSOL ED BY THOSE WHO TODA IN AMERICA COULD SOLV THEM IF THEY WOULD DI SERT PETTY PARTISAN PO ITICS AND GET DOWN TO TH TASK OF HELPING HUMAN ITY!

Words were never spoken, m friends, that would bear mor analysis. In other words, if yo want to stop communism i America, get busy at the wrong that are making communism pos sible! No policeman's club eve made an American, and neve will. No jail ever made a American, and never will, bu KEEPING AMERICA A LAN OF OPPORTUNITY FOR AL OF OUR PEOPLE ALL TH TIME WILL, and then people wil not have to starve in the mids of plenty, and you will not hav some of the conditions that w have today.

Why doesn't somebody begi pretty soon to solve these prob lems? Why don't we have chance somewhere? It is becaus of that, that I am saying some o the things that I am saying today Look for a moment at the histor of Russia with one-sixth or one seventh of the land area of the world, 170 millions of people and speaking 80 different langu ages and dialects, having a froz en north, lifeless, and a torri south, every climate, every color every degree and quality of hu manity lives within the borders of Russia, Slavs, Tartars, Mon golians, a resourcefulness of land that cannot be compared to any other country on earth! The fin est wheat lands in the world, the best cotton lands, the finest to bacco lands, all agricultural in terests, their minerals have not even been touched! The fabulous

alth of Russia has not even en touched, and in the midst of e potentiality of a nation like at there came a system of gov- nment, the Czarist system. nen I landed from our steamer Leningrad, the ship was met a band. They did not seem to re much about us in other aces, but when the Empress of ustria pulled up to the pier in ningrad, there was the band d they played a welcome to us. few moments later I was taken O, yes! I stepped from the arf into a Lincoln car and I d a chauffeur, I had a Lincoln r all the time I was in Russia, mething I never had in my life the United States. And when stepped into the Lincoln car d the chauffeur drove along the eets at 65 or 70 miles an hour, did begin to think that this ing was not so bad after all. I nt immediately to the palace the Czar—I sat down at the sk where he sat that day of his rest. I walked through the ench windows that he walked rough on his way to his tragic ath. I saw the little playthings the Czarovitch. I was in their me quarters. I looked at all ese things and I thought very eply. One of the things I ought was, STUPID! STUPID! id he was. A few days later I is to walk up to the Red Square the City of Moscow, and re- mber I went anywhere at any ne of the day or night that I ose to go in Russia without be- g molested once. I left my hotel equently and as freely as in the ited States. I walked alone, as d Mr. Hermsdorf, about the eets of Moscow and Leningrad. was never even stopped or ask- for my passport. I walked a- und the Kremlin, I visited the thedrals, I stood studying, as st I could, the faces of the peo- e, I visited the subway in Mos- w, the greatest in the world, I nt through and made a study the institutions that they have ected for the reclamation of rmer prostitutes, 50,000 of ich were licensed by the old system in Moscow and are now being reclaimed, I went to a Soviet trial. That I shall tell you about next Sunday. I am going into the details of these things more fully next Sunday. I saw a Russian wedding in their wedding bureau, and a divorce, the registering of a child. I went into the humanities of these problems. I saw these things and they were not set up for me to see. I saw their funerals, their weddings, and I shall explain the marriage custom and the divorce in the service next Sunday.

I saw, when I stood in Red Square—and those of you who think, because you are misinformed, that the Red Square is called that because of the Reds or Communists of Russia, do not know that the Russian word for 'red' is beautiful, and the Red Square was the Red Square under the Czars of Russia before communism was ever heard of in Russia, and while the communists accept the red flag and streamers and wear red neckties and shirts, red was beautiful to the ancient Russia, the favorite color of the Czars, and the most beautiful Square of all Russia is the Red Square that borders the Kremlin. That was the home of the Czars who knew the life of the great Court of the Romanovs. When I stood in that great Square and walked through its streets and stood on the stones of that City Square, I paused and looked at the grave of John Reed, Haywood, buried there in the wall of the Kremlin. I stood in the presence of the tomb of Lenin made out of native granite from the Ural mountains, I looked at the throngs and mobs of people on its streets, masses and masses of people always going somewhere, street cars packed as no Chicago street car is ever packed. Their great parks of culture and rest wide open where hundreds and thousands of people visit, socialized parks and not commercialized parks. In these institutions which they build up I saw the death of an ancient system. Don't

let anybody tell you that you cannot go to church in Russia. On the contrary, a gentleman who went with me while in Moscow attended a Roman Catholic Mass in the city of Moscow. You can go to your church in Russia. I shall discuss that too more completely on Sunday next. But the thing that I saw when I stood in the Red Square was that little white father blinded by the men who surrounded him, I saw the victim of strange influences that came from a mad monk, influencing the Czarina, I saw the most corrupt, rotten aristocracy of the world, I saw them living off of the toil of the serfs, and when down through the years these serfs would protest against it all, O, you who have the blood, the blood of Revolutionists, you who trace your ancestors back to Bunker Hill and Valley Forge, you should know what some of these people felt! You too were born in a revolution, and all the liberty that you have came because some one protested and gave up their lives! Every ounce of it! That's why it is so sacred to me! That is why I am trying to see straight for my America! I don't care what you call me, or say about my patriotism, I am a patriot, patriot to the extent that I don't want repeated in the United States what I saw in the Red Square of Moscow! I stood in that church overlooking the Red Square this last July where guns had echoed their reverberations from the sacred altars of God, and I said when I stood there: 'Is it any wonder that the communists of Russia or the atheists, that they are pointing to the church and saying: 'You have always guarded our Czars, you have always been on the side of the strong, of the mighty and powerful, you were never on our side, all you ever did for us was to keep us in ignorance, superstition and fear! We paid your priests, and because you kept us in ignorance and fear, you holy Church, your time has come!' The church that harbored the enemies of the people. When I stood at Red Square, that's what I saw. I did not look at the factories, or the railroads, we have them here at home. I was not interested in those things, I was looking behind the scenes, I was thinking of America, of the world, of the death of liberty.

When they said to the Czar: 'Give us the right of peaceable assemblage, of a constitution, of free speech, give us the rights,' his answer was: 'Tell the Cossacks to fire!' The streets of that day, were gurgling with human blood, and you cannot make the streets gurgle with blood without paying for it, and had I been in Russia under that Czar I have no hesitancy in telling you that I, too, would have been a revolutionist! I could not have been anything else! Nothing else! The people of Russia are the saddest people I ever saw in my life, I never saw one of them with a smile. The poorest dressed people I have ever seen, women with burlap sacks wrapped about their feet, taking their place by the side of men, getting up at dawn and going to work with their dinner pails, under the factory system. Thousands of peasants on collective farms. I saw all the tragic mistakes of it, and O, I see great opportunities in it, but above all I see for us the great danger of it!

That's my story today, and next Sunday I have something still more vital."

THE CHURCH SCHOOL

Today marks the beginning of another year in our Sunday School. We end but to begin, for life is a great school in which we have the privilege of gaining many experiences.

Our purpose is to march forward on the road toward achievement, but it is well at times to stop and reflect upon the past that we may profit by our mistakes and gain inspiration for further development. With this

thought in mind, we decided to devote today to Reminiscence; and as we look back upon the events of the past year, let us pray for inspiration and guidance that we may be able to make this coming year the greatest in the history of our Sunday School.

It is with pleasant memories that we recall the happy times we had together in the past year. Do you remember the good time we had at the Hallowe'en Party; and the fun we had preparing for the Christmas Party and the Christmas play with its fairy book characters who taught us the beautiful lesson to share? And do you remember the pleasure we had getting ready for the Easter festivities, and the play that portrayed the awakening of Spring, and the First Easter; and finally when the month of June came and we had our annual Sunday School picnic? But, of course we could never forget that—it was such a wonderful day out there in the woods. Only folks who have experienced the happiness of gathering together in the open places can appreciate what the great Poet meant when he said;

"Go forth under the sky and list to Nature's teachings." The greatest things in life are those in which we all share—the air we breathe, the great Sun that gives us warmth, the good earth that produces our food, the water that refreshes us, the Star that shines and guides us on our way, the song of the birds that brings joy to the heart; yes, if we reflect, we can learn a great lesson from Nature. But that of course will make a good subject for a lesson on another day. However, before we finish with our reminiscences, let us be reminded that if we are to appreciate the worthwhile things in life—those things which give us lasting happiness we must have some understanding of ourselves and our relationship to the great God of Creation in which we live and move and have our being; and if you want to hear something interesting and something that will be valuable to you in your every day life, be sure to be here to answer the roll next Sunday when we have our lesson on "Know Thyself."

—Contributed by a Teacher.

SEEK YE HERE

Throughout the hungry wastrel years
Man seeks his God 'neath vaulted domes—
Or has no faith in kneeling prayer
Yet seeks Him in time-honored tomes.
But through man's dark Gethsemane
When he preceives the certain cross,—
The glittering altars give no sign,
The books which stand in stately line
To him are useless dross.

Oh happy man, whose mind can see
His God in every tangled tree.
He smiles through space at other planes
And sees winged fairies in the lanes;
While to his all-discerning eye
In every cloud God's colors fly.
Look up, oh heart, and see him near,
Look down, and you shall find Him here.
He manifests on every side;
But if you need a word to guide,
Remind yourself in simple phrase
That God is not **beyond** the haze.

"In the unfurled cloud and the misty hill,
In the whispered hope of a wandering rill,
In the girl who laughs and the woman who sighs,
The lad who conquers, the man who dies,
I shall find God's presence and be more wise."

Virginia Scott.

TALKING TO YOURSELF

It does not matter much what people say about us, irritating as it sometimes is. No, what really matters, and often determines all the rest, is what we say to ourselves, and about ourselves, in the secret place of our own soul. It is this inner conversation, this private gossip, that counts, as regards both our happiness and usefulness. Often we say of a friend, "He is in a state of mind". and we go to "talk him out of it." How did he get that way? He talked himself into it, often without realizing what he was doing. In the back of his own mind he kept saying a sad or cynical thing about himself, until at last he came to believe it. Once let a man begin saying to himself: What is the use anyway? What difference does it make? What is it all about? Is the game worth the candle? The world is against me. If I can get by with it, why not? Such self-cynicism does things to us. It is like taking a dose of slow poison. For, as a man habitually talks to himself, so he is before he is aware of it. Therefore, each must cultivate the high art of talking to himself in a language that unstops the hidden springs of confidence nestling in his soul. Evermore, "out of the heart are the issues of life!"

W. W. W. Argow.

ALONG THE WAY

Beginning with the November number of the Liberalist, Preston Bradley, the pastor of the Peoples Church of Chicago is beginning a department to be known as "ALONG THE WAY." He will write every month a series of short paragraphs taken from his notes and journal as to impressions and incidents which took place during the month. It will be decidedly informal and rambling but will contain most interesting human things. There will be comment about men, politic events, books, lectures, plays, an anything else which interest him. He will describe his rea tions to the people he meets, th audiences he addresses. It wi be a human story and will appea to all of our readers. He leads very busy and active life and i constantly thrown in contact wit interesting people and participat ing in interesting events. On day this past week he lunche with Romola Njinsky, spent par of the day with Erskine Caldwel had a visit with Arnold Gingrich editor of Esquire, met Monic Shannon who received the New berry Prize for children's book and so on. He is passing on thes experiences in the Liberalist.

G. T. B.

THE BAZAAR

It is time to think seriously o the Bazaar. Have you planne what you will donate towards its success? Every friend of the Peoples Church will want to d something.

Our radio audience has given us hearty assistance in the form of donations for the annual bazaar, and in no small way helped make them the success that they always have been in the past. We appeal again to that same generosity this season.

All affiliated organizations and every member and friend of The peoples Church and Woman's Club is earnestly urged to cooperate.

Salable articles of all kinds will be deeply appreciated. The following are specially requested: fancy goods, quilts, aprons, pillows and pillow slips, towels, handkerchiefs, men's accessories, dolls, books, kitchen equipment, foodstuffs, and "white elephants." Donations may be sent to the church office at any time during business hours. The bazaar will be held November 21st, and 22nd. Luncheon and dinner will be served both days.

"YOUR CORRECT ADDRESS PLEASE"

One of the most difficult tasks which confronts the church office is to keep our filing system of addresses up to date. May first and October first to many Chicagoans and others means "moving time." It is not infrequent that some member of the church or radio listener will ask, "Why didn't I receive the church letter or some other communication from the church office?" On inquiry it would be established that the church had never been notified of a change in address. On a list which includes nearly 7000 names the postage item is considerable. We are asking your wholehearted co-operation in advising the church office of your correct address.

Our list is a very valuable one. The church prizes it highly and always considers it strictly confidential. Several overtures have been made in the past to secure a copy of our mailing list. All such are immediately refused. The list is the property of the church and will never be used except for legitimate church purposes. Please help us bring it up to date at once. For the number of names on our membership list and radio list we have a fairly accurate file but we desire it to be nearer perfect. Will you attend to this right now while it is in your mind? Thank you.

DO YOU WANT TO BE SURE OF A SEAT?

During the church year many friends and members take advantage of the opportunity to have a seat reserved until the beginning of the Choir Processional by selecting a seat from the plat in the church office or writing for a reservation to the secretary, Mrs. Harrison, at the church, 941 Lawrence Avenue. For ten dollars, payable when and as you are able during the church year, such seat will be reserved. Spread out over the period of the church year ten dollars is easily paid by everyone. Just call or write for your reservation and you will always be assured of a seat at the morning services. Reservations are now being made. Remember you pay the ten dollars at your convenience.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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